

SHIELDS OF THE APOSTLES



Peter was crucified on an up-side-down cross. The keys represent the keys to the kingdom of heaven.



James, the brother of John. The shell is a symbol of his pilgrimage by the sea.



Philip is thought to have stressed the Cross as a sign of victory.



Andrew, feeling unworthy to be crucified on the same shaped cross as Jesus, begged his be different.



John. It is said an attempt was made on his life by giving him a poisoned chalice.



James, the Son of Alphaeus. The saw reminds us that James's body was sawed in pieces.

Thomas was commissioned to build a palace for the King of India. He was killed with a spear.



Matthew. Three purses recall the fact that he was a taxgatherer before Jesus called him.



Thaddaeus. The ship is attributed to Thaddaeus because he was thought to be a fisherman.



Bartholomew was flayed alive with knives such as these.



Simon the Zealot. A fish lying on a Bible denotes that he was a fisher of men through preaching.



Judas Iscariot. The thirty pieces of silver recall the betrayal of Jesus by Judas.



The circles above are adaptations of the Shields of the Apostles from the altar of the Upper Room Chapel, Nashville, Tenn. . . . With accompanying notes, they are reproduced by permission of Abingdon Press from the jacket of *The Master's Men* by William Barclay. . . . Chaplains will find this handy book about the Twelve (128 pp.; \$2.00) unsurpassed in its marriage of scholarship with preachable suggestion.

the Chaplain



The Preacher and Modern Poetry *by*
W. B. J. Martin



The Gospel of Interruptions *by* *Edwin*
T. Dahlberg



Area Director of Religious Education
by *Herman J. Kregel*



The Padre's Cadre *by* *Harmon D.*
Moore



Dr. Tillich, the Kairos, and Baseball
by *W. Burnet Easton, Jr.*

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AUGUST 1960

the Chaplain

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By W. B. J. MARTIN

*Visiting Professor of Worship and Preaching
Perkins School of Theology
Southern Methodist University, Dallas, Texas*

The Preacher and Modern Poetry

AMONG my treasures I rate high a letter from the Scottish poet Edwin Muir, in which he wrote, almost in an aside: "We are sick and we do not know it, or, what is worse, *we know it only in the wrong way.*" That, I submit, is a genuinely poetic utterance. The poet, by his very nature, is capable of a more realistic, a more radical, diagnosis of man's plight than the journalist, the politician, or—dare I say it?—any but the most exceptional preacher. Because of his sensitiveness and inwardness, his poetic equipment, he is more apt to feel the underground forces that are at work to misshape and distort man in this modern age than most of us are, and to explore the unfelt needs rather than the felt wants of his fellow men.

Edwin Muir himself is a conspicuous example of this. When he reports on the sickness of our age, he bids us look not merely at political and economic forces, but on something which they have in common—the deadening power of Abstraction. Everywhere the concrete richness and fullness of life is reduced to pattern and cliché, and man himself is

reduced to a segment of his true self—to political man, economic man, industrial man. So Muir cries out in warning:

The fleshless word, growing, will bring
us down,
Pagan and Christian man alike will
fall,

The auguries say, the white and black
and brown,

The merry and sad, theorist, lover, all
Invisibly will fall:

Abstract calamity, save for those who
can

Build their cold empire on the ab-
stract man.¹

The whole of Muir's work is an attempt to show us *in the right way* what ails us in this mid-20th century, and to recall us to our essential humanity. And he not merely points to the danger of abstraction in social and economic life; he points us also to the danger of turning religion itself into a system of abstractions, of reducing it to a corpus of statements and propositions, so avoiding the healthful and renewing encounter with the living God. Recalling his Calvinist boyhood, he says:

The Word made flesh here is made
word again,
A word made word in flourish and ar-
rogant crook.

.
On which the Mystery is impaled and
bent
Into an ideological instrument.²

The attempt to reduce our incarna-
tional faith to a series of conceptual
statements, to turn man into Reli-
gious Man—as monstrous an ab-
straction as economic, political, in-
dustrial man—roused his astonished
indignation. So he asks:

How could our race betray
The Image, and the Incarnate One un-
make
Who chose this form and fashion for
our sake?³

And Edwin Muir is not alone among
our major contemporary poets in
protesting against all shallow diag-
noses of our sickness, and striving
to recall us to the source of our true
health. Indeed, this age, in spite of
so much that is negative and un-
healthy in its popular literature, is
conspicuously fortunate in possess-
ing great poets who are doing more
than writing great poetry; they are
consciously engaged, on their own
level, in wrestling with man. In the
Foreword of his posthumous book,
The Character of Man, a profoundly
learned volume drawing upon the
results of science and art, the French
writer Emmanuel Mounier wrote:
“This book is not only a study of
man, it is a struggle for man.” And

the same might well be said of the
work of poets like T. S. Eliot, W. H.
Auden, and Edwin Muir, and even
of so unlikely seeming a poet as
Dylan Thomas. Did he not say, in
the Preface of his *Collected Poems*,
“These poems, for all their crudities,
doubts and confusions, are written
for the love of man and in praise of
God”?

I do not see how any preacher
who wishes to speak pertinently to
the real problems of his age can
afford to ignore the works of a poet
like W. H. Auden. In *The Age of
Anxiety* (a book of poems that has
given a label to a whole age) Auden
plunges down like a skin diver into
the uncharted sea of modern man’s
frustrations and unconscious needs,
and comes up with phrases that il-
luminates our real, as opposed to our
fancied, problems.

Elsewhere he says:

What mad Nijinsky wrote
About Diaghilev
Is true of the normal heart;
For the error bred in the bone
Of each woman and each man
Craves what it cannot have,
Not universal love
But to be loved alone.⁴

Our problem, he sees, is our stupid,
sinful evasion of the enormous diffi-
culty of love, with its radical claims
on integrity and its call for repent-
ance:

We would rather be ruined than
changed,
We would rather die in our dread

Than climb the cross of the moment
And let our illusions die.⁵

He has brilliantly described our
characteristic evasions, and not less
brilliantly recorded the triumph of
grace:

In our anguish we struggle
To elude Him, to lie to Him, yet His
love observes
His appalling promise; His predilec-
tion
As we wander and weep is with us to
the end,
Minding our meanings. . . .

His Truth makes our theories histori-
cal sins,
It is where we are wounded that is
when He speaks
Our creaturely cry, concluding His
children
In their mad unbelief to have mercy
on them all
As they wait unawares for His World
to come.⁶

So also with another major poet,
T. S. Eliot. His "The Waste Land"
and "The Hollow Men" and "The
Love Song of J. Alfred Prufrock"
have made us aware of the sterility
of life without God, and of the fear
of time, and age, and death that
paralyzes us when we do not know
the healthy fear of God.

In the land of lobelias and tennis
flannels
The rabbit shall burrow and the thorn
revisit,
The nettle shall flourish on the gravel
court,

And the wind shall say: "Here were
decent godless people:
Their only monument the asphalt road
And a thousand lost golf balls."⁷

In a line of infinite pathos, he has
dared to say what many moderns
are secretly feeling: "I have meas-
ured out my life with coffee spoons."
And he correctly sees that the real
problem for man is centered upon
Time—what time is doing to us all,
how remorselessly it erodes life, and
how desperately we try to come to
terms with it, or to "overcome" it.
With devastating realism he con-
cludes: "Only through time is time
conquered"—an insight which
comes to him through his confronta-
tion with the Christian faith, teach-
ing us that in the historic Jesus
Christ we are introduced to eternal
life, and so granted

Not the intense moment
Isolated, with no before and after,
But a lifetime burning in every
moment.⁸

IT IS not only for their sensitive and
acute diagnosis that we should read
the poets but also, and more im-
portantly, for their grasp of the
Christian faith. When, as in the case
of Eliot, Auden, Muir, Thomas—to
name but a few—our poets turn or
return to the Christian gospel, they
do so with an eagerness, a thrill of
discovery, and a hunger, that makes
all the old shopworn words and
symbols come startlingly alive. How
inwardly a poet like Muir reads the
doctrine of the Second Coming:

But he will come again, it's said,
 though not
 Unwanted and unsummoned; for all
 things,
 Beasts of the field, and woods, and
 rocks, and seas,
 And all mankind from end to end of
 the earth
 Will call him with one voice. In our
 own time,
 Some say, or at a time when time is
 ripe.
 Then he will come, Christ the uncruci-
 fied,
 Christ the dis-crucified, his death un-
 done.

.
 And Judas damned take his long jour-
 ney backward
 From darkness into light and be a
 child
 Beside his mother's knee, and the
 betrayal
 Be quite undone and never more be
 done.⁹

It is interesting to compare this ver-
 sion of the Parousia with the equally
 vivid, but not so Christ-centered,
 version of William Butler Yeats:

Things fall apart; the centre cannot
 hold;
 Mere anarchy is loosed upon the
 world.

.
 The best lack all conviction, while the
 worst
 Are full of passionate intensity.

Surely some revelation is at hand;
 Surely the Second Coming is at hand.

 And what rough beast, its hour come
 round at last,

Slouches towards Bethlehem to be
 born? ¹⁰

Perhaps no modern poet has in-
 vestigated and written about the
 meaning of the Incarnation with the
 thoroughness of W. H. Auden. It is
 worth looking into his long poem
For the Time Being: A Christmas
Oratorio to see how a typical mod-
 ern intellectual (and how learned
 Auden is!—he has read everything:
 Freud, Groddeck, Marx, Kierke-
 gaard, and Reinhold Niebuhr) uses
 incarnational doctrine like a great
 searchlight to sweep across the face
 of human life and history. The Word
 made Flesh becomes for him the key
 to all existence, and it is fitted into
 locks that few of us have dared even
 to encounter. Using the type-figures
 of Shepherds and Wise Men, Auden
 shows how the meeting with the
 Christ-child exposes the pretensions
 and illusions of both, and strips
 away the “arrogant longing to attain
 the tomb” (to give up the adventure
 and risk of being live human be-
 ings) and the “sullen wish to go
 back to the womb” (to relapse into
 childish dependence). Like the true
 Protestant poet he is, Auden sum-
 mons modern man to throw aside all
 infantile longing for security and
 bids men dare the disturbing en-
 counter with the living God revealed
 in Christ.

He is the Way.
 Follow Him through the Land of Un-
 likeness;
 You will see rare beasts, and have
 unique adventures.

He is the Truth.
Seek Him in the Kingdom of Anxiety;
You will come to a great city that has
expected your return for years.

He is the Life.
Love Him in the World of the Flesh;
And at your marriage all its occasions
shall dance for joy.¹¹

Much that our best modern poets write is too close-packed, too densely constructed, too laden with meaning for immediate use in the pulpit. The preacher will be ill-advised to use Eliot or Auden for purposes of

peroration, or to illustrate a point! But close and loving acquaintance with the work of all these men, and others not mentioned here, will give him more than sermon helps. It will give him a profounder sense of his own age and its problems, and a sense of kinship with great Christian fellow travelers, who are his allies in awakening modern men to the glory of the Christ, and who are seeking to call men to a self-understanding based, not on their own feeble insights, but on the "light that lighteth every man coming into the world."

NOTES

1. From "The Incarnate One" in *One Foot in Eden*, copyright 1956 by Edwin Muir. Reprinted by permission of Grove Press, Inc.

2. *Ibid.*

3. *Ibid.*

4. From "September 1, 1939" in *The Collected Poetry of W. H. Auden*, copyright 1945 by W. H. Auden. Reprinted by permission of Random House.

5. From *The Age of Anxiety*, copyright 1947 by W. H. Auden. Reprinted by permission of Random House.

6. *Ibid.*

7. From *Collected Poems 1909-1935* by T. S. Eliot, copyright, 1936, by Harcourt, Brace and Company, Inc. and reprinted with their permission.

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Dr. Tillich the "Kairos" and Baseball

IT WAS a warm sunny Sunday in early May when I took Dr. Paul Tillich to his first and, I believe, his only, baseball game.

I had returned that year (1939-40) to Union Theological Seminary for further graduate study, most of which was under the now famous German theologian, who is presently University Professor at Harvard. By some good chance my young family and I had been given an apartment next door to the Tillichs, and consequently we got to know them much better than would have otherwise been possible. By 1940 Dr. Tillich was already cutting a wide swath at Union Seminary and was beginning to achieve a national reputation. In June he received his first American honorary degree from Yale.

On that particular Sunday afternoon I was fed up with my thesis, and after dinner I said to my wife that I felt like going to a ball game. She agreed that it might be good relaxation. I knew she was no ball fan and, besides, the children were little,

but I didn't particularly want to go alone.

"Say," I ventured. "Do you suppose I would dare ask Tillich to go to the ball game? He just became an American citizen this past week—with lots of fanfare! Maybe it's my duty to introduce him to the great American pastime!"

"Why don't you go and ask him?" replied my wife. "He might like to."

I went over to the Tillichs' apartment and rang the doorbell. Mrs. Tillich answered it.

"Mrs. Tillich," I said, "it's a beautiful afternoon, and I am going up to the Yankee Stadium to see a baseball game. It just occurred to me that maybe Dr. Tillich would like to go. You know, now that he has become an American citizen he ought to see our national game."

"A bazeball game?" Mrs. Tillich's eyes opened wide. "It is a goot idea. Paulus is writing propositions, but he ought to go out. Come in. I will ask him." A moment later she came

Here, in Yankee Stadium, was "the fullness of time"

back and announced, "Paulus would like to go to a baseball game."

A few minutes later we were in a taxi on our way to the Yankee Stadium.

At this point it is necessary to make a digression and explain briefly one of the major concepts of Dr. Tillich's theology. It is known as "the doctrine of the *Kairos*." *Kairos* is a Greek word for "time"; but it does not mean what we mean by clock time or chronological time. Rather, it refers to the qualitative nature of time and is better translated "the right time," or "the fullness of time," indicating that at certain times certain decisions and actions are possible which would not be possible, or expedient, at other times. In an oversimplified way, in Dr. Tillich's thought, life consists in a series of times (*Kairoi*) which "come at us," and each of which presents us with certain possibilities and potentialities. They are never the same, and what is possible in one situation is not possible in another. In so far as we fulfill all the possibilities or potentialities of a given *Kairos*, we live, for that moment, in the Kingdom of God. (If the Kingdom of God means anything, it means being in a state where we fulfill all the possibilities.) Dr. Tillich calls this the "fragmentary realization of the Kingdom of God." It is fragmentary because the next moment presents us with a new *Kairos*, and, human nature being

what it is, we never fulfill all the potentialities of all of them. In fact, only very rarely does an individual fulfill all the potentialities of any *Kairos*. But there is always the possibility, and, in Dr. Tillich's thought, it is never an "idealized possibility"; it is always what is possible, given both the limitations of the situation and the limitations of the person meeting the situation. Sometimes fulfilling the *Kairos* will produce what we call "worldly success," but not necessarily; sometimes all we can do is take a defeat creatively. Dr. Tillich applies this principle to every area of life, from the most simple, such as how we meet a person or decide about a cup of coffee, to the most momentous, such as what we do with our lives. He applies it not only to individuals but also to institutions, nations, and civilizations. For instance, at the end of World War II he felt that Western civilization was confronted with a particularly important *Kairos* which it failed to meet.

Well, we went up to the Yankee Stadium, and my *Kairos* of the moment was to clarify the intricacies of American baseball for a German theologian who had never seen anything in his life like it, and who knew only philosophical and theological English. It was quite an undertaking.

Dr. Tillich was especially fascinated by the "om-piring." He did not see how any man could really

tell whether or not that streak of white went over the plate; and for some time he tried to think of ways "to remove the element of contingency in the "om-piring." (Later he wanted to know if I knew the root of the word "om-pire." I didn't! That night, going up in the elevator to our apartments, I heard him muttering to himself, "Oo-em-pay-ee-air-ay. I vill look up der root.")

At one point, having explained the game as carefully as I could, I asked, "Do you understand everything, Dr. Tillich?"

"Yes," he replied, "I ounderstand everyting, but I do not like the teleological element in the om-piring."

Having disposed, not altogether satisfactorily, of the umpiring, we settled down to watch the game. It was a good game for a beginner. There were lots of hits and runs, the score sea-sawed back and forth, pitchers were knocked out, and there was plenty going on. Dr. Tillich seemed to be enjoying it immensely. Along about the eighth inning the game got tight. I do not remember now what team the Yankees were playing or even who won, but in the eighth inning the team that was behind put on a rally. The score was seven to eight, and there were men on second and third bases, with two out. As the next batter came to the plate the crowd yelled, stamped, and clapped, and I tried to explain the finer nuances of the situation to Dr. Tillich. He grunted in approval.

After a couple of pitches the bat-

ter hit a hard ground ball past the pitcher and close to second base. The shortstop made one of those thrilling plays that make baseball the game it is. With incredible speed he dashed to his left, scooped the ball up with one hand, and as he fell, threw with both feet off the ground, making a perfect throw to first base, beating the runner and retiring the side. Some 30,000 people stood up and yelled, and I stood up and yelled too! Then I looked at Dr. Tillich. He was still in his seat, craning his neck to see better but obviously mystified. I sat down beside him and tried to explain what it was all about.

"Oh, Dr. Tillich!" I shouted, "That was a great play!"

"Um," grunted Dr. Tillich.

"It was a terrific play! That shortstop made a very difficult catch!"

"Um," grunted Dr. Tillich.

"But . . . not only did he make a terrific catch, he made a perfect throw to first base when he was off balance and falling!"

"Um," grunted Dr. Tillich.

"He retired the side! The runs don't score! He saved the game!"

"Um," again grunted Dr. Tillich. I was not getting to first base with him myself. Then I had an inspiration.

"Dr. Tillich," I said, "that young man fulfilled his *Kairos* of the moment!"

Light dawned! Dr. Tillich jumped to his feet, beaming, and raised one hand high above his head. "Ahhhhh!" he shouted.

PREACHING CLINIC



By JAMES T. CLELAND

*Dean of the Chapel
Duke University, Durham, N.C.*

FIRST-CLASS FIRST AID

THE other day I read an article, "The Look-it-up Shelf," by the Professor of Latin at Columbia University, Dr. Gilbert Highet. He suggested valuable sources for discovering accurate answers to questions about people, places, and books, such as "What was the date of Apomattox?" "Who were the Founding Fathers?" "Where is Thermopylae?" He discussed where to lay hands on useful data about quotations, style, pronunciation. He made me think of the volumes on which I depend in writing sermons, and I decided to share with you some of my own sources for help, keeping two reservations in mind. First, I am disregarding commentaries, concordances, and any other volumes

which have to do with the Word of God proper. For the moment, I am assuming that we are well stocked with the basic stuff of our profession. Second, I am in a quandary about how many books you can carry around with you in your peregrinating assignments, hither and yon. Yet surely each of you has a hide-away where you can have some of the tools of our trade at hand.

So let us look together at what reference books will make our sermons better efforts so far as the style and some nonbiblical content are concerned.

THERE are two volumes whose slave I am when it comes to a question of style. Someday I hope to be their master. The first is Roget's *Thesaurus*, now published in a paperback. Would you agree with this statement: Good preaching is not only a matter of content but also a matter of wording? We all know the famous definition of a sermon: truth through personality. But there is a better definition: the truth, plus the man, plus the style. We shall assume, for the purposes of this article, the valid presence of the first two items: God's saving Word in the heart and on the lips of a committed man. But the biblical truth comes to life and the preacher is recognized

as God's man in the worked-at, consecrated, skillful use of words through which he reveals the Lord who means everything to him. Style can disclose—or, unfortunately, conceal—the indwelling Holy Spirit, for style is the bridge between the pulpit and the pew. Do we honestly pay enough attention to the wordings of thoughts God broadcasts through us? From long years of teaching, I have come to the conclusion that the difference between a *B* and an *A* student is seldom a knowledge of data. The difference is in the way in which each makes use of words to express the known facts. This is also true in preaching.

We should use repetition from the pulpit, since the sermon is to be heard rather than read. A thesaurus will help us to find like words for the same ideas, so that there may be, in our development of an idea, a conscious variety and an artistic repetition which avoids monotony, or even boredom.

Supposing, however, the problem is not the graceful reiteration of one observation but the discovery of the exactly right word to express accurately what we want to say. Then a thesaurus alone is of little help. We had better turn to *Webster's Dictionary of Synonyms*, published by G. and C. Merriam Co., 1942. (If you are strong enough to lug around with you the unabridged *Webster's Dictionary*, you will find all this material already printed there.) This exciting volume distinguishes shades of meaning, gradations in color, and

nuances of connotation in seeming synonyms. (I used both a thesaurus and a *Webster's* to pencil that sentence!) It even recounts for our edification the old story of the lexicographer whose wife caught him kissing the maid. She said: "I am *surprised*." He answered: "No, my dear, *I am surprised*; you are *astonished*." Such a discriminating feeling for words may even be a very present help in time of trouble. What is the difference between *irreligious* and *nonreligious*; between *secular* and *profane*; between *reverence* and *fear*? Webster tells us.

FOR bedside reading, Fowler's *Modern English Usage*, Oxford University Press, is a delightful extra volume and, as a blurb on the jacket truly states, "the easiest, cleverest and safest manual of correctness in speech and writing." If you want to know why G.I. Joe and Jane speak as they do, you might look into B. and C. Evans: *A Dictionary of Contemporary American Usage*, Random House, 1957. There is more than one salutary, cynical touch in this volume.

Dr. J. H. Jowett, of England and America, a pulpit powerhouse, enjoyed the study of words. His biographer wrote of him:

Words were the implements of his craft as a preacher, and no artist studied his pigments with purer delight. All the fine gradations of nouns and verbs, adverbs and adjectives yielded their secrets to his scrutiny

and enabled him to wed the inevitable adjective to the inescapable noun with infallible felicity.¹

I know what he means; for I, too, collect words, though with less success. Most of us want to be—as we want to hear—a preacher who combines God's Word, his own individuality, and style.

APART from the matter of style, there are two areas of sermonic content in which chaplains had better be meticulously accurate: history and geography. The effective sermon deals not only with the gospel but with the environment of its hearers, for the wise minister talks about the things of God as related to the situation in front of him. Hence support material to bolster the proposition of the address will be drawn, certainly analogically, from the fact that your congregation is the heir of history and is often set in surprising geographical localities. Lately I have been reading the history of the Civil War. (If anyone denies that it was a civil war, I refer him to the definition in Webster: "a war between different sections or parties of the same country or nation.") An invaluable reference volume, constantly open in front of me, was

R. B. Morris: *Encyclopedia of American History*, Harper and Brothers, 1953. Those readers who are members of the Book-of-the-Month Club may secure this \$6.95 volume as a bonus. If you want to range wider than the American scene, there is (was) another book-dividend (\$7.50), *An Encyclopedia of World History*, edited by W. L. Langer and published by Houghton Mifflin, which marches from "The Palaeolithic Period" to the close of "The Second World War," through 1,270 pages. The careful use of such a volume makes for accuracy, an invaluable sermonic attribute, since God is always truth and the listeners are sometimes expert in history. If we "come a purler" on the Battle of Marathon (490 B.C.) or of Leyte Gulf (A.D. 1944), folk may begin to have questions about our theology.

Moreover, we had better know the location of Marathon and Leyte Gulf, and at this point two more books come to our rescue: *Webster's Geographical Dictionary* and *Hammond's Complete World Atlas*. Where is Marathon? Webster has the answer: "A plain 5 m. long by 2 m. wide in E. Attica and Beotia dept., Greece, ab. 24 m. NE of Athens." Hammond has the location: p. 67, F-6. Now we know exactly where it is. It is tied down. We can talk about Marathon with topographical assurance.² Maps are

¹ Quoted in L. J. Tizzard: *Preaching: The Art of Communication*, Oxford University Press, 1959, p. 44. By the way, Chapter IV, "The Art of Communication," is the best single chapter I have read on this all-important subject. It alone is worth the price of the book—\$2.25.

² By the way, if we want to be at home in the Holy Land, *The Westminster His-*

fun. If you don't believe that, read the chapter "When the Map Is in Tune," by C. E. Montague, in *The Right Place*. The quotation which prefaces that essay is from Robert Louis Stevenson: "I am told there are people who do not care for maps, and I find it hard to believe." Montague even likes contour lines: ". . . when the contour lines begin to sing together like the Biblical

torical Atlas to the Bible, edited by Wright and Filson, is a must, though it is an awkward size: 16"x11 $\frac{1}{4}$ ".

stars." It is good to be as at home in North Africa as in North Carolina, and to speak with as much assurance about Alexander the Great as about Robert E. Lee, who was also "the Great."

THERE are other reference books which stand at ease close to me, ready to spring to attention and to come to my assistance. Perhaps they will be dealt with in another article. The ones I have mentioned here are, to me, God's secular allies, first-class first aid to the sermon-maker.



Official U.S. Army Photo

During a coffee break at the recent Army European Protestant Chaplains' Retreat in Berchtesgaden, Germany, Army Chaplain (Lt. Col.) Dayton D. Drake (center) discusses the program with the assistant retreat master, Dr. James T. Cleland (left), of Duke University, and the retreat master, Dr. Theodore P. Ferris, pastor of historic Trinity Church, Boston, Mass. Chaplains from Germany, France, Italy, and North Africa took part in the five-day retreat, which included lectures, conferences, and services of worship.

By LAWRENCE P. FITZGERALD

*Director, Department of Ministry to Armed Forces Personnel
The General Commission on Chaplains and Armed Forces Personnel*

EXCITING NEW MATERIALS FOR CHAPLAINS

IN keeping with our plan to develop from time to time new printed materials that will assist the chaplain in his ministry, we are happy to announce several new pieces which will be coming from the press shortly and for which we'd be glad now to receive orders:

1. SCRIPTURE CALENDARS FOR 1961

There are three of these wallet-size, two-color calendars. One gives the Lord's Prayer; another, the Ten Commandments; and the third, the Beatitudes. \$1.00 per hundred. (Orders must reach us by Oct. 1 for delivery overseas in time.)

2. A NEW PAMPHLET—*Approach to Marriage*

This 56-page pamphlet contains such articles as "Premarital Sex Relations," by Evelyn Duvall, and "The Girl You Marry," by Chaplain Frederick W. Brink. 35¢ per copy (lots of 50, \$15.00; 100, \$25.00).

3. FIVE LEAFLETS IN NEW FORMAT

Meet Your New Pastor—the Chaplain

Stay on That High Road

Your Church Back Home

Say a Good Word

How to Worship in a Strange Congregation

These are 8-page leaflets, 3½" x 6½"; \$5.00 per hundred.

In addition to this material, we also have still available: *Christians Stand Guard* (10¢ each); *Sex, Love, Marriage and the Home* (20¢ each; \$8.00 per 50; \$15.00 per 100); *You Don't Have to Drink* (\$3.00 per hundred); and *Protestants Believe* (\$1.00 per hundred).

Send all orders to The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Avenue, NE, Washington 2, D.C.

We certainly appreciate your continued support of THE LINK. Your letters indicate that your men are reading the magazine; this is the best compliment we could get. We wonder if all of you ought not to order *more copies* so that each Protestant person in your unit could have his own personal copy. And we'd much rather see the magazines distributed, handed out to the readers, than see them in the chapel racks.

May God richly bless you in the great work you are doing!

STORIES FIT TO TELL

Transfers

Three chaplains were discussing the fact that they were being transferred too often. The first one remarked, "I'd like to stay long enough to plant an orange tree in Florida and be able to pick the fruit."

The second one said, "I'd be happy to plant a vegetable garden and be able to eat the vegetables."

The third added, "And I'd be happy to set a hen and hatch the egg."

—From Chaplain A. E. K. Brenner

Glad to Be Back

A small boy went to a Sunday-school picnic, but it hardly lived up to his expectations. He was stung by a bee; he fell into a creek; a little girl pulled his hair; he got badly sunburned. Late in the afternoon he reached home in an extremely disheveled state. As he limped up the front steps, his mother greeted him: "Well, son, what sort of time did you have at the picnic?"

"Mama," the little lad slowly replied, "I'm so glad I'm back I'm glad I went."

—From Chaplain Carl W. McGeehon

Illogical but Natural

A scorpion, wanting to cross a certain river, came upon a frog sun-

ning himself on the bank. He asked to be carried across.

"Do you think I'm that foolish?" the frog replied. "No, for you would sting me."

The scorpion begged and finally said, "Why should I sting you while I'm on your back? Then I should die also."

Convinced no harm would result, the frog started swimming with his passenger. Halfway across, the scorpion did sting the frog.

"You fool! Why have you done that? I can't understand," exclaimed the frog as both began to sink.

"I know it's illogical," answered the scorpion, "but it's my nature."

—From Chaplain A. E. K. Brenner

Don't Blame Her

Every day a man would disgustedly and profanely throw away the peanut-butter sandwiches in his lunch.

One of his friends suggested that he speak to his wife about it.

"You leave my wife out of this," he replied. "I pack my own lunch!"

—From Chaplain Karl Schofer

What Teacher Really Means

"Billy has unusual imagination."
—*He's driving me nuts.*

"Tommy is gaining poise and confidence."
—*He talks back to his teacher now.*

"Donald is becoming interested in figures."—*Mary's, Susan's, Jane's and Janet's.*

"Frank does not socialize well."—*He is always beating up the other kids.*

"Fred's personality evidences a lack of social integration."—A nice way of saying, *Little Freddie is a stinker.*

"Chester's writing has more legibility." *I can make out some of it.*

Michael's deportment is improving."—*He hasn't shot spitballs lately.*

"Robert is a well-adjusted, wholesomely integrated individual."—*Jackpot, brother! Bobby is teacher's pet."*

—From Chaplain Carl W. McGeehon



WORLD CHRISTIAN ART CHRISTMAS CARDS FOR 1960

Every year these "Lit-Lit cards" help the world-wide work of 46 church and mission boards through the National Council's Committee on World Literacy and Christian Literature.

In 1960 the cards come from India and Korea. Well-known Indian artist Frank Wesley has done a rich and thoughtful painting of men, women, and children from many countries and ages—a work which echoes the mission study theme "Into All the World Together." The tender madonna is the work of Heung Chong Kim, art teacher in a Christian girls' school in Korea.

COST: \$5.00 a box for 50 of a kind with envelopes (plus 50¢ on single box orders); \$4.50 a box for 10 or more boxes to same address. **ADDRESS:** Lit-Lit, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

The Padre's Cadre

MAINTAINING an adequate religious program is a problem that faces many military commanders in these days of enlarging communities and reduced personnel. At Fort Richardson, Alaska, the problem is well on its way to being solved in a very obvious and practical manner—by making use of the special talents of the chapel congregation. Military installations include groups of people with the most varied backgrounds imaginable. They come from all walks of life, all corners of the United States, representing all possible facets of the American scene. They diverge in political beliefs, and religious persuasions; and they run the educational gamut from individuals with advanced college degrees to others with less formal education. Many have lived in one or more foreign countries and know something of foreign languages and customs.

When dependents residing in the military community are also brought into the picture, you have a total group that can produce a specialist or expert for almost any endeavor or activity. The wealth of background they offer provides a veritable mine of energy and talent.

In the Fort Richardson setting, the long-established concept of providing the chaplain with an enlisted assistant and a civilian employee to accomplish all the necessary clerical and administrative duties required some readjustment. One fact upset the pattern. The number of dependents and civilians living on or near the post had increased manyfold. This meant that the post chaplain's responsibility to "promote religion and morality in the Army" was greatly enlarged, of necessity, and had to be directed toward the total community.

The question thus was posed—How to cope with this expanding community and its increased spiritual and moral needs without a corresponding growth of the hand to feed it? The Fort Richardson answer has been to single out those interested men and women of the congregation who will devote part of their time and energies to chapel activities. Such a nucleus exists among the many mothers and fathers who are Sunday-school teachers, departmental superintendents, ushers, and aides. An effective means of coordinating and continuing their functions, however, was missing.

Drawn from the experience of a working organization already in existence at Fort Monroe, Virginia, a workable solution soon began to take form. Commanders of units and other members of the existing congregation met with the chaplain, and from this meeting came the formation of a "Lay Directorate"—the Padre's Cadre—to take over part of the administrative burden of providing a complete and well-rounded religious program for the military community.

THE first step after forming the Lay Directorate was to define the various functions that must be covered and then group them accordingly by committees. The next step was to select chairmen of these committees.

It was a simple matter to single out senior members of the congregation who were regular churchgoers and active in the chapel-center programs. For example, the post transportation officer volunteered to accept chairmanship of the Transportation Committee; the assistant Army engineer accepted the Building and Grounds Committee responsibility; the comptroller took the Finance Committee work. Each chairman then prepared a detailed statement of the functions of his committee. Based on the complexity and number of his functions, he determined how many committee members were needed and immediately recruited capable personnel.

It soon became apparent that the many functions to be performed by

The inspiring use of lay men and women in the chapel program is a story Chaplain Moore is well equipped to tell. Now deputy chaplain of the Military District of Washington, he here describes the Lay Directorate at Fort Richardson, Alaska, where he was formerly the post chaplain. The development at Fort Richardson, in turn, rests on Chaplain Moore's earlier administration of outstanding chapel-center programs at Fort Monroe, Va., and the Tokyo Chapel Center, Japan. This article is reprinted, by permission of the author, from the *Army Information Digest*.

various committees were interlocking. The mission of clearly delineating responsibilities was given to a Committee on Organization and Functions. This Committee and the Committee on Special Programs operate directly under the Lay Directorate. Thus annual programs are planned by the Special Program Committee, reviewed by the Lay Directorate, and farmed out to the appropriate committees, which then make the detailed plans for the coming year.

The various committees are given "mission-type" instructions with full freedom to accomplish their job. For example, the functions of the Ushering Committee are: to select ushers for chapel worship or special services, to be responsible for instruction, and to train all ushers and supervise introductions for chapel

receptions. The Publicity Committee prepares and releases information on programs and events; advertises special events, services, or schools; and publishes all chapel brochures, booklets, or printed materials. In this manner all principal functions are effectively arranged by the Lay Directorate, acting as individuals or committee groups, without monopolizing the attention of the chaplain.

Under the Lay Directorate system each person who serves in the program, whether as a committee member or a teacher, is a vital cog in the over-all machinery of the chapel program. The human, material, spiritual resources so necessary for the operation of a dynamic religious program—already in existence on every military installation—are singled out, utilized, and co-ordinated.

The program has its roots in the conviction that most people are seriously concerned with their own and their children's welfare. If they are properly motivated, selected, and trained, they can be counted on to give loyal and enthusiastic support.

IN operation, the Lay Directorate approach corresponds to the General Staff concept of military organization. The chaplain becomes the commander; the Lay Directorate is his chief of staff; the Special Programs and Organization and Functions committees act as the General Staff; and the operating committees are the administrative and special staff.

Does this work effectively? For Holy Week, 1959, the post chaplain suggested a series of programs that would call upon most of the major units for participation and representation. A luncheon meeting of the Lay Directorate and its committees was called. The suggested program was explained, and the ball was passed to the Special Programs Committee.

This committee, in turn, called on the Attendance and Unit-Sponsored Services Committee to arrange for each of the major units on post to sponsor one evening service and provide an usher and guidon bearer for the Easter Sunrise Service. The Ushering Committee instructed the one-time ushers in their duties; the Music Committee arranged to have the band out for the Sunrise Service; the Publicity Committee spread the word through various news media and post publications. Coffee and cookies were provided by the sponsoring units following evening services. The Easter Sunrise Service was held in the post theater, at 0600, followed by regular services. Attendance was record-breaking.

Success of any endeavor of this type depends equally upon the full support of the commander, the chaplain, and post personnel. Since it was organized in February 1959, the Lay Directorate has proved its worth in filling a need in the religious life of Fort Richardson. It may not be the answer to every commander's and chaplain's problem, but it certainly warrants consideration.

Area Director of Religious Education

by HERMAN J. KREGEL



Before his recent assignment to the post chapel at Ford Ord, California, Chaplain (Lt. Col.) Kregel was the command chaplain at Headquarters Northern Area Command in Frankfurt, Germany, where the program here described was initiated last fall. The Fort Ord Chapel employed a full-time DRE shortly before Chaplain Kregel's arrival.

AT LONG last a portion of our military personnel is waking to its responsibility to its children and teen-agers in the needs of religious education. Although procurement and assignment of chaplains have not as yet caught up with Pentagon-approved yardsticks for dependents and Department of the Army civilians as well as tactical military personnel, efforts to overcome part of the lag between military and civilian concepts of religious training have been made by a few of our more courageous and conscientious congregations.

During the past few years in the

northern half of that part of Germany in which American troops are stationed, the help and guidance of full-time directors of religious education have become an accepted and appreciated reality in a few of our larger dependent-housing-area chapels. In almost every instance the cost was completely met by the local Protestant congregation.

Lack of experience by the chaplains and chapel leaders in the proper utilization of the services of a DRE, unfamiliarity with the military structure and practices on the part of the DRE, and occasional personality and/or theological

clashes on both sides sometimes created tensions. On the whole, however, the presence of a qualified DRE proved to be a valuable and much needed addition to the Army's program for Protestant personnel.

Unfortunately, most of our Army chapel communities were not large enough to support a full-time DRE, much as the services might be desired. The lack of a sufficient number of chaplains for programs most of us would like to see developed added to the problem. Furthermore, the fact that the chaplain was assigned to a smaller chapel congregation did not mean that he had more time to devote to the parish program—usually the opposite was true. The chaplain responsible for the smaller dependent chapel areas usually found it necessary to subordinate and neglect his parish duties in favor of his "primary" troop duties. Lay leadership, as a rule, was scarce, difficult to enlist, and largely untrained.

Occasionally some help could be obtained from a DRE hired by one of the larger dependent chapels in other military communities. (Five Northern Area Command chapels had full-time DREs, four of whom had recognized degrees.) Welfare funds were unavailable to supply even a few of the 80 chapels in NACOM with a full-time director.

In the fall of 1959 a qualified DRE was engaged as a pilot project to give some help and guidance to the willing volunteers and chaplains charged with the responsibility of

religious education. Although the DRE works under the direct supervision of the office of the Command Chaplain in Frankfurt, it was intended that most of her work would be done in the chapels desiring her services. Initially contracted on a nonappropriated-fund basis, shortly after her arrival she was transferred to Department of the Army Civilian (appropriated funds) status. Following the beginning of this venture, a request was also made for the hiring of a Roman Catholic educator to assist in the catechism and general religious-education program for the members of that faith.

The first to be engaged was Miss Nancy Matthias, a graduate DRE who had experience on a regional basis as a director for the Synod of Virginia of the Presbyterian Church, U.S. Her primary duties were to work out a program of assistance for the chapels and chaplains with no full-time DRE's. It was also intended that she would work with the already existing DRE's in their programs.

Admittedly still on a trial basis, the program promises to be even more helpful than originally anticipated. One of the weakest areas in the religious-education program has been in teacher training. The too usual pattern has been to obtain a volunteer teacher, usually without any past experience, hand over a class and a teacher's manual, and let class and teacher sink or swim together. It is planned to develop an effective teacher-training program at

the chapel levels with the assistance of the area DRE. This will include personal conferences, departmental lesson-planning sessions, Sunday-school clinics and institutes, and teacher training schools. Assistance with the Daily Vacation Bible School program and youth activities is also part of the program. It is envisioned that these media will be used both in the larger chapel centers and in conferences and meetings in central locations for groups from smaller chapels.

Other areas where considerable ignorance can be alleviated and assistance given include use of visual aids, books, and literature. The Area DRE is available to give assistance to chapels in selecting books and other training aids in development of chapel libraries and resources. The presence of an excellent religious bookstore in Heidelberg, run under the supervision of the Protestant chaplains at USAREUR Headquarters, is also very helpful.

Adding to the complications of the job is the nonstandardized Sunday-school-curriculum problem. Although the Unified Curriculum is available, many of the Sunday schools are using any one of three or four other sets of materials. This often makes it difficult to give assistance to groups of workers from

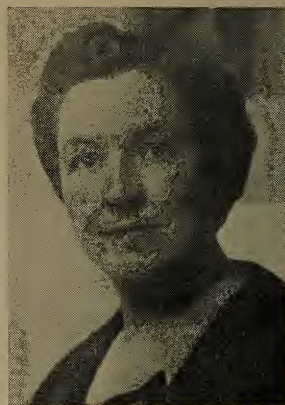
more than one chapel at a time. The ultimate solution will tax the ingenuity of any DRE who has had the advantage of a single curriculum on a denominational level in civilian life. The most logical solution would appear to be over-all use of the Unified Curriculum, but prejudices and custom die hard—even though it should be readily recognized that the theological beliefs of the individual teacher will be presented no matter what the lesson subject or format in the teacher's manual.

The program, however, is one that is felt to be long overdue in our military religious-education struggles. The children of our professional military personnel are gaining increasing recognition as a legitimate responsibility. And, in the words of Miss Matthias at one of my last conferences with her in Frankfurt, "We need periodically to evaluate the religious-education program in the chapel to see what is being done and what changes are needed to make the educational program even stronger. Only as we keep in mind the goals of Christian education, which are to guide each individual to make a commitment to Christ as Lord and Savior and to grow in Christian living, can we conscientiously strive to build a program through which we can reach our goals."



J. Middleton Murray once wrote: "A truly great novel is a tale to the simple, a parable to the wise, and a direct revelation of reality to the man who has made it a part of his being." Is not this true also of sermons? When they are truly great they speak to more than one level of experience, and ultimately are more than vehicles for instruction, being **events** in which the congregation participates and through which it is illumined and enriched.—W. B. J. Martin.

DOROTHY MACLEOD
General Director, United Church Women
National Council of Churches



Program Suggestions for Women of the Chapel

ALL women in your chapel programs will want to know about and to observe World Community Day, November 4, 1960. As the World Day of Prayer is always the first Friday in Lent, so World Community Day is always observed on the first Friday in November.

This is a day when attention is centered on the needs of the developing peoples of the world. The subject for consideration this year is "Christian Action for Freedom"—action which is imperative to meet the new forces that threaten survival in this decade of decision.

A packet of material for use in planning for World Community Day is available from United Church Women, 475 Riverside Drive, New York 27, N.Y., at 50 cents each (three or more to one address, 40 cents each). It contains a study book, *Peace, Policy and People*, plus two how-to-do-it leaflets for preparation and planning for the day, an attractive poster, and a worship service. There is included, also, a sample copy of an invitation which may be ordered in quantity to invite personally every woman to participate in the day's observance. This is a self-mailer. Moreover, the invitation describes the projects for which an offering is taken in the United States, which this year will go toward the training of women in nutrition and welfare in certain countries.

The new emphasis will be freedom from chronic illness in four countries—Ethiopia, Nigeria, Chile, and Burma. Home medical kits will be assembled for women taking first-aid courses in rural areas where medical services are lacking. Nightgowns will be made for children in church-supported institutes and hospitals.

World Community Day is an opportunity to put faith into action.

The booklet *Peace, Policy and People* (see packet material mentioned above; 30 cents for the booklet alone) contains several sections of stimulating program material: (1) "Peace in a Changing World: Factors Forcing Change"; (2) "United States Foreign Policy: What It Is, How It Is Determined"; and "Peace and People of the Churches: Shaping Foreign Policy." In addition, there are suggestions for visual aids, a bibliography, and suggestions for discussion and for program.

A NATIONWIDE program of education and action for peace is being sponsored by the Department of International Affairs of the National Council of Churches. Its aims are these: (1) to challenge Christians to find the meaning of the Christian faith for international affairs; (2) to awaken Christians and others to the facts of international life and to their responsibilities; (3) to stimulate church groups, community organizations, and individuals to study various views on crucial issues, to discuss them, then to act individually and corporately on the basis of their own informed convictions; and (4) to encourage church members to be more active in interdenominational and other responsible community programs in international affairs. Speaking of this program, President Eisenhower has said: "What you are doing . . . is to my mind one of the finest things you could possibly undertake."

In connection with this nationwide program, and with materials which may be ordered from the Department of International Affairs, we further suggest use of a filmstrip prepared by United Church Women, "The UN Way to Freedom" (87 frames in color; two scripts; \$7.00).

A thought-provoking study book just off the press is *Christian Responsibility for Freedom*, edited by Harold C. Letts. It has been prepared at the request of the Department of Religious Liberty and social-education-and-action agencies of member communions of the National Council of Churches. It contains a number of case studies, with chapters on "The Dimensions of Freedom," "Freedom and Ethical Decision," "Freedom in Society," "Religious Liberty in Church and State," and "The Responsible Church." Copies may be obtained from the Department of Religious Liberty, National Council of Churches, 475 Riverside Drive, New York 27, N.Y. (50 each; less in quantity).

DO I UNDERSTAND that a manual is now available, but being revised, for Men of the Chapel, and that one is being written for Women of the Chapel? It is now my turn to receive help from you. Please advise me about this development, using the following address:

Mrs. W. Murdoch MacLeod
United Church Women
National Council of Churches
475 Riverside Drive
New York 27, New York

The Gospel of Interruptions

And he said to them, "Come away by yourselves to a lonely place, and rest a while." For many were coming and going, and they had no leisure even to eat.—MARK 6:31 (RSV).

MANY years ago I read a little editorial in a YMCA magazine. It was entitled "The Gospel of Interruptions." The writer pointed out that some of the greatest ethical teachings in the life of Jesus were the outgrowth of interruptions of his planned program.

His teachings on the freedom of the Sabbath resulted from the healing of a man with a withered hand. A sinning woman broke an alabaster box of ointment and bathed his feet with her tears. From this incident came some of his best teaching on forgiveness. Nicodemus interrupted him one night, and the consequence was the immortal statement in John 3:16 concerning the new birth. Some noisy little children broke into a conversation in the market place and so disturbed the listeners that the disciples sought to banish these little folks from the scene. Jesus replied with some of the tenderest words in the gospel, "Suffer the little children to come unto me." And so we could go on—blind men calling

to him from the roadside, the Twelve breaking into his sleep during a storm at sea, a crowd of five thousand following him down into the desert when he was in search of a day of rest and retreat. So great were the pressures upon him that it was said of him, "For many were coming and going, and they had no leisure even to eat."

These experiences are a part of



Dr. Dahlberg, president of the National Council of the Churches of Christ in the U.S.A. and pastor of the Delmar Baptist Church, St. Louis, Mo., gave this devotional meditation at the spring meeting of The General Commission on Chaplains and Armed Forces Personnel in Washington, D.C., this year.

Interruptions are “part of life in the chaplaincy,” says Dr. Dahlberg. But “some of the greatest teachings of Jesus were the outgrowth of interruptions of his planned program.”

life in the chaplaincy. During the three Christmas missions in which I have visited the Armed Forces in Alaska, Spain, Morocco, and the Pacific Basin, I have been impressed with the tremendously heavy case load of counseling, chapel ministries, and office duties that crowd in on a chaplain's schedule. The same thing is true in our civilian ministry these days. How important it is that we should be able to capitalize on our interruptions rather than being irritated by them!

We have much to learn from the experience of the bankers. Before the stockmarket crash in 1929 it was quite the common thing for the president of a bank to be barricaded in an inner office behind a set of three or four outer offices with a chain of secretaries and receptionists. If we go into a bank today, however, we are likely to find the bank president close to the main entrance, behind a low railing, where he is easily accessible to the public. A great lesson in public relations was impressed upon the financial world as a result of the depression.

There are two schools of thought in the ministry. Some of the greatest preachers of our generation have followed the practice of leaving strict orders with their secretaries that they are never to be interrupted in the study during their morning hours. It may be that this is what

has made them great preachers. Others follow an open-door policy, whereby they are available at any hour of the day. My own nature is such that I have felt impelled to follow this policy. It seems to me that in these days of human sorrow and confusion we should listen to the story of the shoestring salesman, the panhandler, or anybody else who comes along. When Jesus said, “Give to him that asketh thee,” he may not have meant that we should always give money. We must, however, give something of ourselves—our time, our patience, our compassion, and our prayers. If we do this, we shall find not only that it may be of great help to the troubled soul who has come to us but also that we have discovered some of the finest enrichment of our preaching.

The most notable conversion I have ever had in the 42 years of my ministry was that of an alcoholic about 60 years old who came into my study at the First Baptist Church of St. Paul and asked for 50 cents so that he could go down to the Chinese laundry and get his shirts. He was so filthy and bruised up that I doubted very much whether he had any laundry. So I called one of the young men on our church staff, who was a Mexican worker and who had himself come out of a rather rough life. Giving him 50 cents, I said, “Phil, you had better go along with

John down the street so that you can help him get his laundry."

The old man protested that he was well able to go down to the laundry by himself.

"Well, John," I said, "you are not too steady this morning, and the traffic is pretty heavy." So they started off together.

In a few moments they were back again, and Phil said, "John has something he wants to tell you." Much abashed and confused, the old panhandler said: "Reverend, will you ever forgive me? I never thought I would sink so low as to lie to a man of God. It was just that I had been sleeping on the park benches for a couple of nights and was so burned up for a drink that I thought if I could bum 50 cents off of you I could buy a drink and get through the day."

"John," I replied, "if you are really repentant and mean what you say, I know that God will forgive you. And if God will forgive you, certainly I will. Suppose we all kneel down together here and pray." I suggested that Phil pray first, after which I would pray, and then I said "John, I want you to tell God in your own words just what is in your heart."

After Phil and I had prayed, John stumbled into a prayer which I have never forgotten. He said, "O Lord, have mercy on me. You know how weak I am. If you don't help me, I'm sunk. Amen."

As we rose to our feet I said, "John, I am sure that if ever a

prayer was heard in heaven, that one was. I am sure, too, that you will never take a drink again."

Wiping his eyes, he said earnestly, "With God's help, I never will."

And he never has. He became a wonderful Christian. In the course of time he was made a member of the Board of Deacons of the church, and was for a time the Sunday-school teacher of my own two boys. A little over a year ago he wrote me a letter saying, "It will not be long now until God will be calling me home. I'm writing just to tell you that I shall never cease to thank my heavenly Father for leading me down to the First Baptist Church on that day when I gave my heart to Christ."

What a tragedy it would have been on that morning if my secretary had been under instructions to say, "The pastor cannot be disturbed now. You might come back this afternoon." I fully realize that every man must follow his own best judgment. But as for me, I feel that the wayside ministries are so important that we should make a restudy of the Gospels to understand more fully our Lord's own practice in this regard. The good news of God in Jesus Christ is in very large measure a gospel of interruptions. Let us only make sure that after the interruptions of the day are over we shall follow the example of Jesus, of whom it is recorded that, at the close of that busy day, "after he had taken leave of them, he went into the hills to pray."

BOOKS...

look for publishers' addresses
at the end of the book section

Dynamic Preaching by JAMES W. CLARKE. Revell 1960. 128 pp. \$2.50.

Creative Imagination in Preaching by WEBB B. GARRISON. Abingdon 1960. 175 pp. \$3.00.

Sermon Outlines from Sermon Masters by IAN MACPHERSON. Abingdon 1960. 224 pp. \$2.50.

Putting Your Faith to Work by JOHN R. REDHEAD. Abingdon 1960. 128 pp. \$2.00.

The Storm and the Rainbow by LOWELL R. DITZEN. Henry Holt 1959. 118 pp. \$3.00.

This is an interesting group of new books which should be useful to the chaplain. They are all directed to improve preaching, although Dr. Ditzen's book is especially of interest to those who regularly meet the sick and face tragic home situations.

I personally put the books of Doctors Redhead, Garrison, and Ditzen at the top of the list for usefulness. If you want to read some vital sermons full of pertinent illustrations for today's message, Dr. Redhead's book should be a part of your library. Those who have heard Dr. Redhead preach know of his power. His sermons read as well as they are heard. With genuine sympathy and true understanding of human nature Dr. Redhead discusses in sermon form 15 questions most commonly asked about the religious approach to life's problems.

The Storm and the Rainbow is an essential book for the hospital chaplain. Through the writings of Dr. Ditzen, who has known personal tragedy

in his life, we see clearly a road back to fulfillment and faith. The author has a mastery of illustrative material. The text explores the whole range of sorrow and adversity and offers real solutions to the problems.

Explaining how one can become creative is a difficult assignment. Dr. Garrison attempts it and succeeds in outlining systematic steps in developing creativity in preaching. This book does not give blueprints for arranging preaching material. It does assist in making clear techniques for finding ideas upon which sermons are built. Each chapter has been clearly outlined, and the author writes well.

If sermon outlines are useful to you, Dr. MacPherson's book contains 550 from sermon masters. However, our problem is not so much how to organize our material, but what should be the material. What is our message for today? We need to prevent a spiritual desert from spreading over our souls. However, at times you may want to see how another preacher organized a sermon on a specific text. If so, put this book on your shelf.

Dr. Clarke says: "It is a sad truth that some ministers of congregations become spiritual and vocational castaways. The causes vary with the individuals and situations involved. One of the most tragic is when a minister loses faith in the efficacy and supremacy of the preaching of the word. For an honest man there is no other course than the demission of his charge and departure to another field of labor." Dr. Clarke reminds us of the suprem-

acy of preaching. His Scottish Presbyterian background shines on every page of the book. Those who have heard Dr. Clarke know that preaching is always central in his thought and he does it uniquely and effectively.

The book can be read rapidly. In fact, this reader had the desire at times that the author should have enlarged his two-and-three-page chapters. A little more solid content with illustrations would have improved the book. It is a bit "elemental" for chaplains who have been preaching for many years. The seminary student should read it.

—WILLIAM W. PARKINSON, *Chaplain*
(CDR), USNR

A History of Israel by JOHN BRIGHT.
Westminster 1959. 500 pp. \$7.50.

John Bright's *A History of Israel* will supersede all other works in that field. There is nothing else in condensed form that is as exhaustive and exacting as this book. The footnotes alone are a unique collection of the most important research data in this field whether published at home or abroad. Dr. Bright is one of the most brilliant scholars of the Albright school and is well qualified both as a linguist and an archaeologist to handle the data involved. He insists on the historicity of the Old Testament, even in the Pentateuch, where scholars such as North will not yet allow Israel a true history.

The average reader should work his way slowly through this book because of the wealth of new data which is given, even though in highly condensed form. This is an interpretative history, and the author insists that the Bible be read alongside his interpretation. The author is limited by space and

must omit some features, but he tries to be consistent with the over-all picture of each period.

The prologue of the book is an excellently condensed résumé of the history of the ancient Orient up to about 2000 B.C. Then comes a detailed picture of the Near East out of which came the patriarchs. His conclusion is that the patriarchal narratives are truly rooted in history and that the patriarchs themselves are historical persons.

The periods of the Exodus and Conquest are illustrated with both Egyptian and Palestinian archaeological data. A special chapter is devoted to the constitution and faith of early Israel which stresses the covenant concept. Beginning with the Kingdom phase of Israel, Bright follows something of the general pattern of other historians but always adds new material and often reinterprets earlier information. His archaeological training enables him to handle this material well. If any reader thinks the theological emphasis is slighted in this history, let him remember that Bright's book on *The Kingdom of God* has already stressed this feature. The closing chapters show something of the inter-Testament material which sets the stage for the New Testament and Christ.

At first reading one may be tempted to hurry through the book, as a glance at the page ahead usually suggests green pastures. But all the while the reader will resolve to return and go over the data with closest scrutiny. The footnotes are virtually a syllabus for a graduate course in Old Testament history, and they cover the field magnificently. It is only after one has double-checked this cross-reference

material that he begins to appreciate the phenomenal labor, the fine judgment, and the gracious spirit of Professor John Bright. Scholars will naturally not go along with him at all points, but each will be the better for having worked with Bright. This is one of the few great books in the field of Old Testament study.

—JAMES L. KELSO, *Professor of Old Testament History and Archaeology, Pittsburgh Theological Seminary*

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Marriage East and West by DAVID and VERA MACE. Doubleday 1960. 326 pp. \$4.50.

Tackling a subject which they say has not been touched before, the Maces here analyze how marriage works within the Hindu, Buddhist, and Confucian traditions. They leave out the Muslim world, to clarify their focus. Their text is that in the East "men and women do not marry primarily for happiness but to fulfill their family and social obligations. . . . The probability is that far more couples are satisfied with their marriages in the East . . . than in the West."

Much of their material was compiled during a three-month study institute the Maces led in Thailand for the International Missionary Council. Twenty Asian leaders from 12 countries participated in this project. The book leans too heavily on too few written sources, particularly one called *Dream of the Red Chamber*; but the Maces do not pretend to write for specialists. This is a straightforward, popular presentation, done in the Maces' usual digestible style.

A Westerner has to begin with a leap of the imagination even to read

about the emotional setting for marriage in the East. This book leads one into the subject with factual accounts of the betrothal process, the dowry, marriage ceremonies, the system of concubines, the role of the widow. The book explains how the woman is conditioned to her servile role. The Eastern boy from infancy is majestically sure of his superiority. The girl knows that her only function is to please a husband. Though it may startle the sprightly individualists of the West, the Eastern wife seems to find a certain composure in her restricted role.

At first the reader is doused with shock at such statements as these: "The idea that husband and wife should talk together about their innermost feelings would come as a surprise to many Eastern couples. . . . We were told again and again that the man regarded his wife as a means of securing sons and . . . as a housekeeper and that the woman sought in her husband security and protection." Then certain therapeutic questions follow as we contrast this view with ours of the West. In expecting so much more of marriage, we make it more difficult to find happiness within it. Our romantic demands increase both the chances for glory and the chances for disappointment. The Maces claim, "In the East, love is hostile to marriage."

For the chaplain who faces duty in the Orient, or deals with men who will go there, this book is useful homework. It explains, for instance, the relationship of land ownership to family life. Again, it helps the Western traveler understand how the family hierarchy has dominated Oriental society. In contrast to our slippery scrambling for status, the East has fixed seniority systems.

All this raises large questions about the effect upon the Orient of communist methods. The Maces face this in the final portions of the book. After generations of fixed family life, the family has been ripped apart. Children have been thrust into communal nurseries. Women have been sent out to do male jobs. The Chinese, who for centuries have believed that the father, as head of the family, was ultimate Authority, now are told that the state is. What confusion must be churning beneath the surface of China! What may be the eventual political implications of all this?

—ELISABETH D. DODDS, *Waterbury, Conn.*

Sex and Family Life in the Bible

by RAPHAEL PATAI. Doubleday
1959. 282 pp. \$3.95.

Sex and Love in the Bible by WILLIAM G. COLE. Association 1959.
448 pp. \$6.50.

Questions and problems concerning sex are no longer in the hush-hush stage of a couple of generations ago. Whether the pendulum has swung too far in the other direction is an open question. It was all but inevitable that some thorough study of what the Bible teaches about sex should be published. As frequently happens, more than one writer had the idea and also the initiative to do something about it. These two books are a case in point.

The first, by Dr. Patai, who at various times has taught at Dropsie, Princeton, and Columbia, as well as other schools, is the work of a leading anthropologist who has specialized on the Middle East. A bilingual writer (four of the eight other books from his hand were written in Hebrew), he adds the benefit of his research and

knowledge of both ancient and modern customs in the land of the Bible.

This study is interesting and informative reading for anyone seeking light on many obscure and easily misunderstood references in the Bible. It is a thorough study of family life and sexual customs in Bible times, illuminated by the findings of recent research and scholarship in Palestine and border countries from the times of Old Testament history up to the present.

The second book, by Dr. Cole, who is the president-elect of Lake Forest College (Pres.), covers much of the same area as Patai's book, but in addition comes to grips with our modern problems as Christian ministers in the area of sex, family life, delinquency, etc., and attempts to show where a better understanding of these problems and references in the Bible can help us. Many "conclusions" and homiletic and pastoral comments and aids make this book highly valuable to the Christian pastor and layman.

Both books cover every possible area pertaining to sex and family customs. For quick reference, Dr. Patai's book is excellent. For both reference and examination in the light of our modern problems and their relevance to the Christian ministry today, Dr. Cole's book is superb.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.) USA*

NOTES

by Elizabeth P. Lam

The Church in the Thought of Jesus by JOSEPH B. CLOWER, JR.
John Knox 1960. 160 pp. \$3.50.

The author's major aim is "to exhibit the evidence in the Gospels that

Jesus anticipated the church and . . . indicated [its] essential features." Once this is understood, he says, "one who seriously accepts the fact of Jesus Christ will eventually have to accept the church as well."

Professor Clower explains the Jewish background of Jesus' teachings, especially the belief in Israel as the chosen people of God and the apocalyptic expectations current in the first century. He then discusses Jesus' words about himself and his relation to the Kingdom of God. Finally, he describes the break of the early Christians with their Jewish heritage.

A well-written study directed to the thoughtful layman.

The New Shape of American Religion by MARTIN E. MARTY. Harper 1959. 180 pp. \$3.50.

Primarily a "tract for the times." Dr. Marty seeks to alert churchmen to the corrosive nature of the public manifestations of religion in the past decade and to disabuse them of the popular impression that genuine Christian faith is gaining support. He contends that the Protestant heritage has been watered down by public interest and that its theology of God, man, and community has lost its cutting edge.

He asserts, in the second place, that the so-called revival of the fifties is focused, not on the essence of the Christian faith, but on a "national religion" which has overarched the traditional faiths of Protestants, Catholics, and Jews. Lip service to this common faith, he says, has drained the potential creativity from their dialogues with one another.

The author urges that "evangelical Christians" recover the vitality of biblical concepts which relate man in

loving service to the community and to Christ. The biblical concepts of "the servant of the Lord" and "the remnant" seem to him most fruitful.

Finally, he turns to the local parish, where, in his opinion, the battle must be fought and a new shape given to religion in America.

Thirty Years with the Silent Bilingual by FRANK C. LAUBACH. Revell 1960. 383 pp. \$3.95.

Seldom do words evoke such instantaneous admiration and response. This is the story of a dedicated man whose vision has known no limits and who launched the movement that has brought literacy and new dignity to more than 60 million adults.

The saga begins in 1929 among the Moros of the Philippines—a hostile and difficult people. There he devised an ingenious method of teaching illiterate adults how to read. Invited by fellow missionaries in India and other areas of South Asia to teach them his method, Dr. Laubach in 1935 embarked upon a journey which has taken him to most countries of the world and has to date had no end.

Shining through the pages is Dr. Laubach's deep and, one might also say, glorious concern for the silent masses, who until they can read have no respect in their own eyes and are cut off from participation in modern life and from their own rightful cultural heritage. After reading this objectively told account, one cannot help but muse upon the boundlessness of one man's influence and the quality of life which made this possible. Truly the accomplishment depicted has the gigantesque quality of the parable of the mustard seed and exemplifies the faith that moves mountains.

The Population Explosion and Christian Responsibility by RICHARD M. FAGLEY. Oxford 1960. 260 pp. \$4.25.

A cogent, factual analysis of a new and alarming social problem. Dr. Fagley, the executive secretary of the Commission of the Churches on International Affairs of the World Council of Churches, considers the world's population increase "the most neglected current social issue of our time."

Due primarily to antibiotics and new insecticides, the decline in the death rate in Latin America, Asia, and Africa since World War II has been spectacular. As a consequence, the world population increase is massive and steady. All efforts to improve living standards by technological and industrial developments cannot close the gap between the "have" and the "have not" nations. The steady population increase keeps the "have not" nations on the brink of poverty.

The problem, as Dr. Fagley sees it, is both personal and social. From the former point of view, the solution lies in the education of people for responsible parenthood. He urges that the Protestant churches reach a consensus on this problem and speak clearly and positively on the ethical and Christian validity of birth-control measures. Such a consensus would give support to international and governmental efforts to educate the masses for responsible parenthood. Roman Catholic views are discussed, as well as those of the Orthodox and non-Christian faiths.

The Secret Sayings of Jesus by ROBERT M. GRANT with DAVID N. FREEDMAN. Doubleday 1960. 206 pp. \$3.50.

Until very recent discoveries, our knowledge of Gnosticism was derived chiefly from the early Christian fathers, who attacked its ideas as heresies. For obvious reasons they did not seek to preserve writings considered heterodox. Moreover, these were esoteric, written for the initiates only, and probably not readily accessible. The discovery in Egypt in 1945 of a large earthen jar containing 13 leather-bound volumes of Coptic Gnostic papyrus manuscripts dating from the fourth century was, therefore, a startling event—one considered by some scholars comparable in importance to the discovery of the Dead Sea Scrolls.

The most important single document among the manuscripts is the Gospel of Thomas. Dr. Grant gives this in its entirety, together with a commentary on each of the sayings of Jesus. He explains the meaning of each saying in the context of the Gospel of Thomas and gives a possible reason why it differs from the original saying in one of the canonical Gospels.

The book makes fascinating reading as bit by bit it builds up a picture of the characteristics of the cult which was both related to and fundamentally separated from the central stream of Christian life and thought.

The New Testament Basis of Pacifism (rev. ed.) and ***The Relevance of an Impossible Ideal*** by G. H. C. MACGREGOR. Fellowship Publications 1960. 160 pp. \$1.25 (paper).

Certainly none would deny Dr. Macgregor's central thesis that war is the crucial issue of our day and that the New Testament places on the individual Christian and the church the ob-

ligation to work for the peaceful reconciliation of nations.

The analysis which this distinguished scholar and theologian made in 1936 of the New Testament teachings relevant to this task has been viewed by pacifists as a classic and is still of contemporary relevance.

Of greater interest, however, is the second study with its searching questions directed to those who defend Christian participation in war. Reinhold Niebuhr's trenchant and well-known arguments against Christian pacifism are the chief targets. Dr. Macgregor is a highly competent critic and brings to the debate theological insights which Niebuhr tends to discount or overlook.

Both studies, in conclusion, confront the church with the need to renounce the Protestant and Catholic position that some wars can be viewed by the Christian as "just." Since atomic weapons and total war have made such a distinction irrelevant, Macgregor

asserts that only the path of complete devotion to peaceful reconciliation is open to the Christian, whether he acts as an individual or through the church.

Classics of Protestantism, ed. VERGILIUS FERM. Philosophical Library 1959. 587 pp. \$10.00.

The college teacher of religion who wishes to introduce his students to the historic scope and diversity of thought in Protestantism can recommend this anthology to his students. It is noteworthy more for the range of persons included than for the adequacy of material by any single theologian. It contains excerpts from Luther's *Treatise on Christian Liberty* and from Calvin's *Institutes* (80 pp.); William Law's *Serious Call* (in its entirety); two sermons of Jonathan Edwards'; and brief selections from Kierkegaard, Schleiermacher, Wesley, Ritschl, and several 19th-century Americans.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 3, Tenn.
ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.
DOUBLEDAY & Co., 575 Madison Ave., New York 22, N.Y.
FELLOWSHIP PUBLICATIONS, Box 271, Nyack, N.Y.
HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.
HENRY HOLT & Co., 383 Madison Ave., New York 17, N.Y.
JOHN KNOX PRESS, Box 1176, Richmond 9, Va.
OXFORD UNIVERSITY PRESS, 417 Fifth Ave., New York 16, N.Y.
PHILOSOPHICAL LIBRARY, 15 E. 40th St., New York 16, N.Y.
FLEMING H. REVELL Co., 316 Third Ave., Westwood, N.J.
THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

Books Received

Brothers of the Faith by STEPHEN NEILL. Abingdon 1960. 192 pp. \$4.00.

From John R. Mott to John XXIII, the great Anglican bishop tells the story of men who have worked for Christian unity.

The Christian Mission Today. Abingdon 1960. 288 pp. \$3.00 (paper \$2.25).

An up-to-date and forward-looking study of Protestant missions by 21 contemporary leaders.

I and Thou by MARTIN BUBER. Scribner 1958. 137 pp. \$1.25, paper.

This second edition of Buber's famous book, with a new postscript by the author, is now part of The Scribner Library.

The Efficiency Filing System by L. R. ELLIOTT. Broadman 1959. 67 pp.

A revised and enlarged edition of a practical guide for indexing articles, clippings, sermons, and books.

NEWS ROUNDUP

CHAPLAINS

After a tour of duty in the Office of the Chief of Naval Chaplains, CDR William W. **Parkinson** (Meth.) goes in August to the USS *Roosevelt* (CVA 42), where he will be senior chaplain aboard this carrier operating in the Atlantic and the Mediterranean. He relieves CDR Richard **Cleaves** (Pres.). CDR Robert J. **Schneck** (Luth.) takes Parkinson's place as head of the Ecclesiastical Relations Branch.

Lt. Col. Richard B. **Cheatham** (Disc.) has reported for duty in the Office of the Chief of Army Chaplains as Director of Plans, Programs, and Policies, replacing Col. Walther A. **Huchthausen** (Luth., Mo. Syn.), who is retiring.

Maj. Gerhardt W. **Hyatt** (Luth.), of the Personnel Actions and Ecclesiastical Relations Branch of the Office of the Chief of Army Chaplains, has been detailed to Army General Staff and is assigned to the Deputy Chief of Staff for Personnel.

Col. Ormonde S. **Brown** recently replaced Col. Silas A. **Meckel** (ret.) as commandant of the Air Force Chaplain School, Lackland AFB, Tex.

Lt. Col. Gerald C. **Dean**, garrison chaplain at Fort Sam Houston, Tex., has departed for duty as the post chaplain at Fort Richardson, Alaska.

Col. Edwin R. **Chess** has assumed

the position of command chaplain, USAF Security Forces, Kelly AFB, Tex., and has recently made his first visit to installations of that command in Alaska.

Col. Leroy R. **Priest**, command chaplain of the Air Training Command, Randolph AFB, Tex., is special lecturer on administration at the Air Force Chaplain School.

Lt. Col. Merritt O. **Slawson**, senior staff chaplain at Kelly AFB, Tex., has purchased a new home in San Antonio.

Now entering the chaplaincy is the son of a retired regular Army chaplain. He is Hudson B. **Phillip**, Jr., pastor of Union Congregational Church, Friona, Tex.

Lt. Col. John A. **Burgess**, Protestant hospital chaplain at the Air Force's largest station hospital, Lackland AFB, Tex., has received special recognition and honor for his outstanding religious program for patients.

A Day of Recollection for Protestant chaplains was held May 27 at Fort Hood, Tex., where Lt. Col. Rex S. **Kendell** is the senior Protestant chaplain. The program, which was under the supervision of Chaplain (Capt.) Elwyn **Edwards**, was led by Chaplain (Col.) Glenn J. **Witherspoon**, USAF (ret.), director of the Department of Chaplaincy Services of The General Commission on Chaplains and Armed Forces Personnel.



The Chaplains Bowling Team at Maxwell AFB amassed no less than nine trophies this year. They were edged out in the Southern League play-off by Air University personnel. However, in addition to their runner-up trophies, they managed almost a clean sweep of honors in other departments, including high team game (1119) and high team series (3171). Howard Lesch won high league average (174), high individual series (637), and 3rd high individual game (234). Henry Duhan won 3rd high series (625) and 2nd high individual game (236).

Chaplains standing, left to right: Lt. Col. Henry Duhan, Maj. Carl T. Schmidt, and Maj. Victor H. Schroeder.

Chaplains seated: Maj. John A. Carlin, Capt. Howard J. Lesch, and Col. James T. Patterson.

The USARCARIB chaplain, Col. Silas E. **Decker**, writes that on June 2 a retreat was held at Fort Amador for all Protestant chaplains in the Canal Zone. The retreat, arranged by senior chaplains of the Army, Navy, and Air Force, was led by the Rt. Rev. R. Heber **Gooden** (Prot. Epis.), bish-

op of the Missionary District of the Panama Canal Zone.

Brig. Gen. Robert P. **Taylor**, Deputy Chief of Air Force Chaplains, and Col. John J. **Wood**, Command Chaplain, Air Defense Command, Ent AFB, Col., were named the official USAF representatives to the annual

conference of the Allied Air Forces Europe Chaplaincy Consultative Committee. The Italian Air Force was host to this year's meeting. Held in Rome, May 10-12, the conference was attended by Catholic, Protestant, and Jewish chaplain representatives of the Air Forces of the NATO countries. . . . The first AAFECCC conference was held in Zeist, Holland, in May 1952. The document of resolutions adopted at that meeting was the first of its kind to be signed jointly in Europe by Protestant and Catholic clergymen in over 400 years. . . . Since then, yearly meetings have been held at Brussels, Belgium, 1952 and 1954; Washington, D.C., 1953; Uxbridge, England, 1955; The Hague, Netherlands, 1956; Baden-Baden, Germany 1957; Paris, France, 1958; and Oslo, Norway, 1959. . . . While in Europe, Chaplain Taylor visited headquarters of the U.S. Air Force Europe in Germany, 16th Air Force in Spain, 3rd Air Force and 7th Air Division in England.

Chaplain (Col.) Bernard J. **Fenton**, Director of Personnel and Ecclesiastical Relations, accompanied Maj. Gen. Frank A. **Tobey**, Chief of Army Chaplains, when he visited Army installations in Europe, April 13-May 6 this year.

A 3-day Regional USAF Chaplains Conference was held at Fuchu, Tokyo, Japan, April 26-28 this year.

A group of religious leaders accompanied Maj. Gen. Terence P. **Finnegan**, Chief of Air Force Chaplains, to the conference. Members of his party included the Rev. Dr. Marion J. **Creeger**, executive secretary of The General Commission on Chaplains and Armed Forces Personnel; the Rt. Rev.

Msgr. Joseph F. **Marbach**, chancellor of The Military Ordinariate; and Rabbi Morris **Lieberman**, of Baltimore, representing the Commission on Jewish Chaplaincy of The National Jewish Welfare Board. . . . Others in the Chief's party included Col. John S. **Bennett**, command chaplain of Air Materiel Command, Wright-Patterson AFB, Ohio; and, from the Chief's staff in Washington, Mr. A. Eugene **Steward**, chief of the Budget and Logistics Division, and the following chaplains—Col. William J. **Clasby**, Col. John F. **Daniels**, and Lt. Col. Martin B. **Molloy**.



Official NATO-South Photo

The rarely awarded gold pin for meritorious service to the Navy Relief Society is pinned on Mrs. Grace Smith, wife of RADM Harry Smith, USN, deputy chief of staff for logistics and administration on the staff of ADM Charles R. Brown, USN (left), commander in chief of Allied Forces Southern Europe, in Naples, Italy.

The Methodist Commission on Chaplains was represented at the recent quadrennial General Conference of The Methodist Church, in Denver, Colo., by the following chaplains:

ARMY—Col. Robert M. **Homiston**, Fort Richardson, Alaska; Maj. Richard R. **Bell**, Fort Slocum, N.Y.; and Lt. Col. Steve P. **Gaskins**, Jr., Presidio of San Francisco, Calif.

NAVY—Capt. Merle N. **Young**, Naval Operating Base, Norfolk, Va.; Capt. Hansel H. **Tower**, Naval Air Training Command, Pensacola, Fla.; and Capt. James E. **Reaves**, Dept. of the Navy, Washington, D.C.

AIR FORCE—Lt. Col. Roy M. **Terry**, Dept. of the Air Force, Washington, D.C.; Col. Elmer I. **Carriker**, Alaskan Air Command; and Col. George S. **Wilson**, Offutt AFB, Omaha, Neb.

VA—James A. **Burris**, VA Hospital, Lake City, Fla.

Alternate observer—Col. John P. **Fellows**, Scott AFB, Ill.

A former Chief of Army Chaplains, Brig. Gen. George F. **Rixey**, was honored at a luncheon May 26 at the Officers' Club at Fort Sam Houston. The luncheon was arranged by the Brooks Army Medical Center chaplain, Col. Lisle **Bartholomew**. Other honored guests were Chaplains **Bradley**, **Cohee**, **Rupp**, and **Vaughn**—all regular Army chaplains who are now retired. Chaplain and Mrs. Rixey had stopped by Fort Sam Houston to see a son, who is a doctor there.

At another luncheon the Protestant chaplains of Fort Sam Houston and Brooke General Hospital gathered to hear Chaplain (Col.) Glenn J. **Witherspoon**, USAF (ret.) report on the program of The General Commission

on Chaplains and Armed Forces Personnel. The project officer was Chaplain (Col.) Lisle **Bartholomew** in the absence of Col. William J. **Reiss**, 4th Army chaplain, who was attending a chaplains' conference in Washington, D.C.

Chaplain **Witherspoon** again presented the program of the General Commission at a dinner at Fort Sam Houston attended by all Protestant Air Force chaplains in the San Antonio area and their wives. Arrangements were made by Chaplain (Col.) O. S. **Brown**. The project officer was Chaplain (Lt. Col.) Russell C. **Archer**. The master of ceremonies was Chaplain (Col.) Leroy **Priest**. Chaplain (Col.) Howell G. **Guin**, staff chaplain at Lackland AFB, gave the welcoming speech.

The Navy let contracts recently for three large chapel centers. One at the Naval Air Station at Point Mugu, Calif., is expected to cost \$544,000. Another, costing \$400,000, is going up at the Naval Air Station, Pensacola, Fla.; and a third, costing \$277,000, at the Naval Auxiliary Air Station, New Iberia, La.

LCDR Robert W. **Odell**, staff chaplain of the U.S. Naval Hospital, Portsmouth, Va., writes about the recent dedication of a new unit with 850 beds. It is "a 17-story structure with a chapel within the building. This will facilitate the daily and Sunday services now being offered."

Ellis J. **Hough**, chaplain of the VA Hospital at Jefferson Barracks, St. Louis, Mo., was recently awarded a certificate of superior performance.

In addition to his regular duties, Chaplain Hough has been active in a number of conferences and professional meetings, including, recently, 31 seminars with physicians, psychologists, and nurses. In preparation for his two Sunday services, for which special music is always provided, he is aided by eight volunteers.

Lt. Col. John F. **Smeltzer**, formerly the 10th Air Division chaplain in Alaska, has been assigned to Westover AFB, Mass.

Chaplain (Capt.) Richard D. **Meyer** has been reassigned from Elmendorf AFB, Alaska, to Otis AFB, Mass. *The Protestant Voice* at Elmendorf says: "Chaplain Meyer will long be remembered for his outstanding work in handling one of the largest Sunday schools in the Air Force." When he left, the enrollment had reached 1,300, with an average attendance near 1,000.

Two chaplains recently assigned to the 10th Air Division, Alaska, are Capt. Robert **Leffel**, Jr., who went from Cannon AFB, N.M., and 1st Lt. John O. **Ballantine**, who went from Reese AFB, Tex. Ballantine now ministers to remote site personnel at Bethel, Tatalina, Cape Romanzof, and Cape Newenham.

The chaplain staff for Protestant Youth Camps, sponsored again this summer by the Alaskan Command, consists of Air Force Chaplains Allen **Harkness**, Harold **Sauer**, and Robert **Egigian**. Wilkinson **Alsworth**, post chaplain at Fort Richardson, will be Army co-ordinating chaplain.

Plans for the three Protestant Spiritual Life Conferences held by the Air Force this summer include morning devotions by the following chaplains: Col. George S. **Wilson**, command chaplain, Strategic Air Command, at Asilomar, Calif., July 6-10; Lt. Col. Delvin E. **Ressel**, deputy command chaplain, Air Defense Command, at Estes Park, Colo., July 24-28; and Lt. Col. Ormonde S. **Brown**, director of the Air Force Chaplain School, at Ridgecrest, N.C., Sept. 2-6.

The Department of the Navy has scheduled a one-day Protestant Chaplain Retreat in Hawaii for Nov. 18, 1960.

A Protestant Men of the Chapel Convention will be held again this year at Estes Park, Colo., Oct. 4-7. An earlier PMOC Convention was held at Fort Campbell, Ky., June 21-24.

Chaplains recently appearing in print are Hubert S. **Goss**, Jr., who wrote "Seagoing Circuit-Rider," in *Presbyterian Life* (May 1, 1960), and Paul H. **Running**, whose article "Tight Little Island," in the *Lutheran Herald* (Apr. 26, 1960), described his service aboard a small transport vessel, the USNS *James O'Hara*.

A bronze memorial plaque from the Tokyo Chapel Center now has an honored place at the headquarters of the Military Chaplains Association in Washington, D.C. This plaque contains the names of the U.S. military chaplains who fell in the Korean conflict.

Chief of Army Chaplains Frank A. **Tobey** received the American Heri-



A copy of *The Good News*, an illustrated New Testament published by the American Bible Society, is presented in Atlanta, Ga., to Mr. John Sutton, superintendent of passenger service for Delta Air Lines. A similar copy, together with a Bible, is being provided by the Bible Society for each new Delta jet airliner. . . . Presenting the Testament is Miss Angela Wise, daughter of the Rev. T. Newton Wise, distribution secretary for the Society. Her father and Stewardess Shirley Dunton are looking on.

tage Distinguished Service Award for outstanding patriotic service in the promotion and preservation of our American heritage. The ceremony was held June 19 in New Bedford, Mass.

The knotty problem chaplains face in recruiting Sunday school teachers is exemplified in the experience of Capt. William L. **Fosmire**, assistant post chaplain at Fort Leavenworth, Kans., who recently lost, with the annual personnel turnover, 125 of his 145 officers and teachers at the post's

Protestant Sunday school. Chaplain Fosmire supervised four Sunday school programs this last year with an enrollment of 1,254 children and youth. Average Sunday attendance was 1,150.

Col. Patrick J. **Walsh**, post chaplain at Fort George G. Meade, Md., celebrated the silver anniversary of his ordination as a priest with a solemn high military field Mass, June 12, at the bandshell by Kelly Pool. Some 1,000 people were present. As-



Official U.S. Navy Photo

When the Helicopter Carrier USS *Thetis Bay* (LPH-6) visited Portland, Ore., for the 1960 Rose Festival, the public was invited to Divine Services on Sunday, June 12. One half hour before the services began, several hundred citizens of Portland arrived to go aboard.

sisting Colonel Walsh at the Mass were Chaplains Harold **Donovan**, Martin J. **Osbourne**, Thomas D. **McGrath**, and Paul **Lynch**. Distinguished guests were Brig. Gen. William J. **Moran**, Deputy Chief of Army Chaplains, and Maj. Gen. Patrick J. **Ryan**, retired Chief of Army Chaplains.

Captain John D. **Zimmerman**, CHC, USN, following his retirement from the Navy June 30, assumed an appointment on the staff of the Anglican bishop in Jerusalem. He will serve as principal liaison representative between the Jerusalem See and the Protestant Episcopal Church in the United States.

PERSONALITIES

President **Eisenhower** was the first American president to speak at a Notre Dame commencement when he received an honorary degree there June 5.

Presbyterian Outlook reports that Korea's Acting President **Chung Huh** was converted by Australian Presbyterian missionaries and that he is now a member of the Methodist Church in Seoul.

A Boston University professor and poet, Robert **Lowell**, who as a CO during World War II served a prison term, was presented with the 11th Annual National Book Award for poetry for his book *Life Studies*. In 1947 his second book of poems won the Pulitzer Prize for poetry.

Fred G. **Heather** has returned to the staff of the Methodist Commission on Chaplains after several years in the pastorate in California. A former Army chaplain, Mr. Heather served on the Commission staff from 1948 to 1956 as associate secretary and treasurer. He returned to head the Department of Civilian Chaplains, which embraces the work of 134 Methodist clergymen who serve as chaplains in VA hospitals, public hospitals, clinics, prisons, and industry. He also shares in the Commission's visitation program to the 460 Methodist chaplains in the armed forces.

Canon Theodore **Wedel** of the Washington (Prot. Epis.) Cathedral has been named the first resident scholar at the Ecumenical Institute, Evanston, Ill., beginning in Sept.

Canon **Wedel** will conduct research on the mission of the church.

Arnold T. **Ohrn** has retired as general secretary of the Baptist World Alliance and has been succeeded by Josef **Nordenhaug**, president of the Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland.

Among those who received honorary degrees in June from the American University, Washington, D.C., were the Hon. Earl **Warren**, Chief Justice of the United States, and the Rev. G. Bromley **Oxnam**, retiring bishop of the Washington area of The Methodist Church.

Methodist Bishop John Wesley **Lord** has been transferred from Boston to Washington, D.C., succeeding Bishop G. Bromley **Oxnam**.

James K. **Mathews**, 47, is believed to be the youngest Methodist bishop today. Elected June 17, he has gone to the Boston area. He has served since 1956 as associate general secretary of the Division of World Missions of the Board of Missions of The Methodist Church. Before that he served eight years as a missionary in India, where he was elected a bishop in 1956. However, he declined at that time, requesting that an Indian be elected.

Mrs. Gerald H. **Kennedy**, wife of the Los Angeles area bishop and new president of the Council of Bishops, has been selected president of the international organization of Methodist Bishops Wives.

The new moderator of the United Presbyterian Church, USA, is Herman Lee **Turner**, pastor of Covenant Church, Atlanta, Ga. When elected, he was described as a minister "who has stood solidly for the church's position on desegregation."

The new moderator of the Presbyterian Church, US, is Marion A. **Boggs**, pastor of Second Church, Little Rock, Ark., where his courageous ministry won him recognition as a "symbol of reconciliation."

S. Dorme **Lartey**, of Monrovia, is the first African to be elected a bishop by the General Conference of the African Methodist Episcopal Zion Church.

Virgil E. **Lowder**, executive secretary of the Council of Churches of Greater Houston, Tex., will become executive secretary of the Council of Churches, National Capital Area, beginning Jan. 1, 1961. He will succeed Frederick E. **Reissig**, who is retiring.

A. Leonard **Griffith**, pastor of Chalmers United Church in Ottawa, Ont., has succeeded Leslie **Weatherhead** at City Temple, London.

Women of the Chapel rallies this fall in Italy, Germany, and France will have as guest speaker from the U.S.A. Mrs. Fred S. **Buschmeyer**, chairman of leadership education for United Church Women.

CDR D. M. **Hanson**, USN, of San Diego, won the Freedom Foundation's special Leadership Award for his role in launching and developing "Operation Handclasp" to provide Navy

transportation for Multi-Purpose Food, clothing, and household equipment donated to refugees and needy people in seaports visited by Navy ships.

At the start of his National Capital Crusade, Billy **Graham** addressed some 12,000 Pentagon employees in the inner court, June 20, following a short concert by the U.S. Army Band.

RECENT DEATHS: Ida **Scudder**, founder of the first nursing and medical schools for women in India, in Madras, at the age of 90. . . . Emory W. **Luccock**, retired U. of Pittsburgh chaplain. . . . James **Cannon III**, former dean of Duke Divinity School, at the age of 67. . . . Charles F. **Wishart**, 89, a former moderator of the Presbyterian Church, USA, former president of McCormick Theological Seminary, and president of the College of Wooster 1919-44. . . . Charles R. **Erdman**, 93, noted biblical scholar and author, and a former moderator of the Presbyterian Church, USA, who was a professor at Princeton Seminary 1906-36. . . . Kenneth C. **MacArthur**, pastor, teacher, and Army chaplain in both World Wars. . . . W. E. **Sangster**, 60, noted English Methodist preacher and author.

SEMINARIES AND CHRISTIAN COLLEGES

Three members of the faculty at **Union Seminary**, N.Y.C., retired this year: Reinhold Niebuhr, after 32 years at the seminary; Frank W. Herriott, after 31 years; and Paul E. Scherer, after 15 years. . . . Dr. Niebuhr will continue to live in New York, conducting a seminar in Christian ethics at Union and serving as a



Official U.S. Navy Photo

CLASS 2-60, CHAPLAIN SCHOOL, NAVAL STATION, NEWPORT, R.I.

Front row, left to right: CDR Paul W. Reignier, CAPT J. Floyd Dreith (officer-in-charge), and LTJG Joel B. Portugal.

Middle row: Lieutenants Charles L. Keyser (Epis.), Hugh F. Lecky (Luth.), Robert G. Brown (Ass. of God), John Sutton (Cath.), James E. McMorrow (Cath.), Lawrence F. Keefe (Cath.), and Hollis H. Bond (So. Bapt.).

Back row: Hal W. Hawkins (Am. Bapt.), Roy C. Osborn (EUB), Richard M. Tipton (So. Bapt.), Walter N. MacFarlane, Jr. (Am. Bapt.), Frederick J. Murray (Cath.), Walter L. Driscoll (Cath.), and Ralph E. Price (Church of God).

research associate for the department related to international affairs at Columbia U. . . . Dr. Herriott, professor of practical theology, plans to live on his farm home in Vermont. . . . Dr. Scherer, professor of homiletics, will teach this year at Union Seminary in Richmond, Va.

Two new appointments at **Union Seminary, N.Y.C.:** Harold Cooke Phillips, for 30 years minister of the First Baptist Church, Cleveland, Ohio,

has been appointed visiting professor of homiletics for 1960-61. Morgan Phelps Noyes, formerly pastor of Central Presbyterian Church, Montclair, N.J., will rejoin the seminary faculty as lecturer in pastoral theology.

Three memorial endowments at **Union, N.Y.C.**, hold unusual interest. A fund creating the Reinhold Niebuhr Professorship of Social Ethics is sponsored by distinguished leaders of

many faiths and nations. The first incumbent of the professorship is Dean John C. Bennett. . . . The Henry Sloane Coffin Memorial Fund will complete the professorship named for this beloved former president of the seminary and provide an apartment for its incumbent in the new residence hall to be built on Riverside Drive. . . . A third memorial fund will honor Dean Charles E. Mathews, who died Jan. 16.

Yale Divinity School is losing two of its faculty members this year. Browne Barr, professor of preaching,

goes to Berkeley, Calif., where on Sept. 5 he becomes minister of First Congregational Church and lecturer at Pacific School of Religion. . . . Claude Welch, associate professor of theology, goes this fall to the U. of Pennsylvania as chairman of its department of religious thought.

The acting dean of **Hartford** Theological Seminary for 1960-61 is Harvey K. McArthur, professor of New Testament. He succeeds Alexander C. Purdy, who retired in June. Dr. Purdy returns to Earlham College, Richmond, Ind., where he will teach



Official U.S. Navy Photo

The Pacific Fleet hydrographic survey ship, **USS Maury** (AGS-16), recently made a port visit in Bangkok, Thailand. While there, and carrying out the "People to People" program, the ship had a party for 31 blind orphans. Crew members are seen here leading the children on a tour. The chaplain of the ship is LCDR Lester I. Somers.

advanced courses in the biblical field and advise in the development of plans for establishment, two years hence, of an Earlham School of Religion.

Howard University's School of Religion plans a \$2 million drive to expand facilities on its Washington, D.C., campus.

A \$600,000 dormitory is being constructed on the campus of **Pittsburgh** Theological Seminary. This seminary, product of a merger of Pittsburgh-Xenia and Western theological seminaries, plans a long-range expansion program costing some \$13,500,000.

J. V. Langmead Casserley, distinguished British scholar and author, who formerly taught at General Theological Seminary, N.Y.C., goes this fall to **Seabury-Western** Theological Seminary, Evanston, Ill., as professor of philosophy of religion.

Gloria M. Wysner, of the International Missionary Council, has joined the faculty of **Garrett** Biblical Institute, Evanston, Ill.

Construction of 500 apartments for married students is under way at **Southwestern Baptist** Theological Seminary, Fort Worth, Tex. Enrollment in 1959-60 was 2,394.

Southern Baptist Theological Seminary, Louisville, Ky., recently dedicated a new library costing \$1,750,000. A new building is under construction for its school of church music. Enrollment last year: 1,288.

Southern Baptists recently dedicated their new **Golden Gate** Theo-

logical Seminary at Strawberry Point, across San Francisco Bay, in Marin County.

A new interdenominational seminary opens this fall in Philadelphia. It will be known as the **Conwell** School of Theology after the late Russell H. Conwell, founder of Temple U. and noted Baptist pastor whose lecture "Acres of Diamonds" was delivered over 6,000 times.

Scarritt College, Methodist graduate school for Christian workers, in Nashville, Tenn., is constructing a \$375,000 apartment building for married students. The new unit is a memorial to Jesse Lee Cuninggim, a former president of Scarritt and the father of Merrimon Cuninggim, who recently left the Perkins School of Theology, S.M.U., to become director of the Danforth Foundation.

James I. McCord, the new president of **Princeton** Theological Seminary, said in his inaugural address that "we are entering a new stage in the evolution of the theological seminary. . . . The period . . . when seminaries were expected to live a sheltered existence has passed; we are challenged to emerge into the world with confidence and integrity and to work out our role vis-à-vis the church, the academic world, the new age that is dawning, and the ongoing theological task."

W. Earl Ledden, retiring bishop of the Syracuse area of The Methodist Church, goes this fall to **Wesley** Theological Seminary, Washington, D.C., as professor of Christian worship.

American University, Washington, D.C., has launched a 10-year campaign to raise \$40 million to prepare the campus for an anticipated enrollment of some 12,000 students by 1970. Support recently voted by the Methodist General Conference will amount to a million dollars in the next four years.

Pacific University (Cong.), at Forest Grove, Ore., has installed a new president, Miller A. F. Ritchie, who was formerly president of Hartwick College, Oneonta, N.Y.

Centre College (Pres.), Danville, Ky., is constructing dormitories, a dining commons, and fraternity houses as the initial phase of a 10-year development program requiring \$8,500,000.

Daniel A. Poling, editor of the *Christian Herald* and president of the World's Christian Endeavor Union, has been elected president of The College of the **Ozarks** (Pres.).

Charles M. Laymon, editor of Methodist church school adult publications, goes this fall to Lakeland, Fla., as chairman of the department of religion at **Florida Southern College** (Meth.).

The new dean of the chapel at **Lindenwood College** (Pres.), Webster Groves, Mo., is C. Eugene Conover, who has succeeded Robert L. McLeod.

Alaska Methodist U. has a new president, Fred P. McGinnis. He succeeded Donald Ebrite, who is now with the Meals for Millions Foundation.

NEWS BRIEFS, UNITED STATES

The **Lay Preachers'** Institute, conducted jointly by the Board of Christian Education of the United Presbyterian Church, USA, and The General Commission on Chaplains and Armed Forces Personnel, is being held again this year at Ghost Ranch, Abiquiu, N.M., Aug. 16-24.

The new **American Lutheran Church**, born of the merger of three Lutheran denominations last spring, will operate a single theological seminary with four units. The united church has a membership of some 2,250,000.

The **American Baptist** Convention voted overwhelmingly in June to go ahead with construction of a national headquarters, costing \$8,250,000, near Valley Forge, Pa.

The **Methodist Church's** new Board of Christian Social Concerns, created by the 1960 General Conference, will hold its organizational meeting Sept. 29 in Washington, D.C., where the board will have its headquarters. The new board is a merger of three general agencies—Board of Temperance, Board of World Peace, and Board of Social and Economic Relations.

The U.S. Supreme Court will hear arguments this fall on the constitutionality of the Connecticut law prohibiting dissemination of **birth-control** information.

Roman Catholics in the U.S.A. now number 40,871,302, for a year's increase of 1,365,827. Eight archdioceses report more than a million: Chicago,



Official U.S. Air Force Photo

The Rev. Robert Murray, Chief Chaplain of the Swedish Royal Air Force and Chaplain to the King of Sweden, recently called on Chaplain (Maj. Gen.) Terence P. Finnegan, Chief of Chaplains, U.S. Air Force. Shown during the visit are (left to right) Chaplain Herman E. Knies of the Bureau of Service to Military Personnel, National Lutheran Council; Chaplain Murray; Chaplain Finnegan and Chaplain (Brig. Gen.) Robert P. Taylor, Deputy Chief of Chaplains, U.S. Air Force. Pastor Murray was beginning a four months' visit to the U.S. as a member of the Lutheran World Federation Exchange Program.

Boston, New York, Philadelphia, Newark, Detroit, Los Angeles, San Francisco.

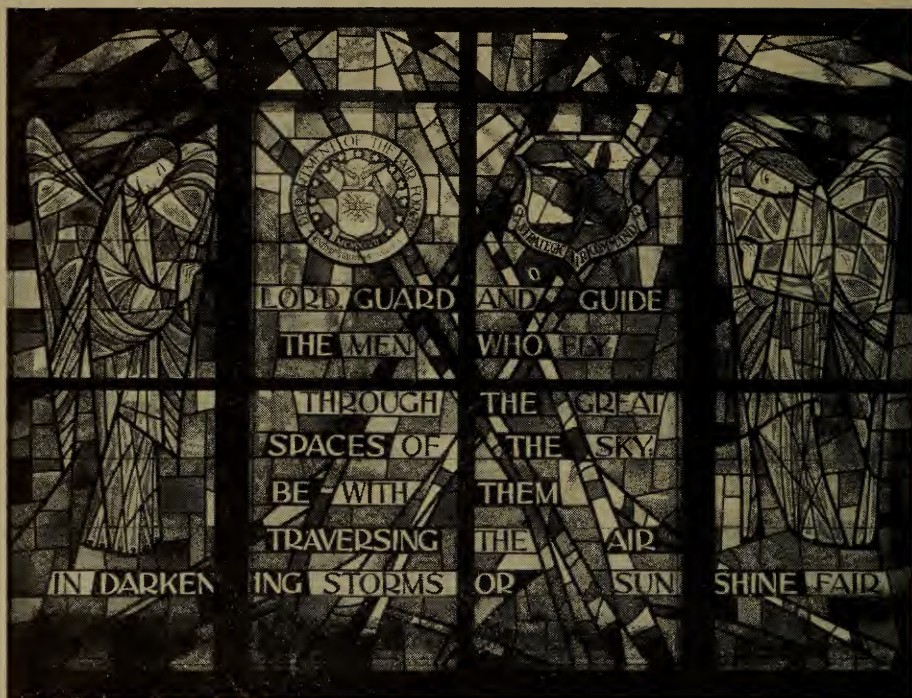
Presbyterian Outlook reports that the Oklahoma Roman **Catholic** women have strongly protested racial segregation in public eating places, condemning the "insulting policy of cafes and restaurants," and requesting "each layman to pay the price of sacrifice 'that all may be one.'"

The **Seamen's** Church Institute of New York plans to construct a recreational and spiritual center this fall near Port Newark, N.J.

Freedom of the **West Point** pulpit was recently defended by Secretary of

the Army Wilber M. Brucker, who said that it is "an established policy within the Army that commanders and officials do not in any way review or control the substance of sermons which are delivered by the chaplains." He was replying to Mr. Vinson, chairman of the House Armed Services Committee, who had complained about a sermon on race relations preached by the Academy's assistant chaplain, Rev. Henry R. Gooch.

The need for expansion overseas has prompted the first capital funds drive in **USO** history. The goal is 2,125,000, to be used for construction of urgently needed **USO** facilities in Alaska, Korea, Guam, Okinawa, the Philippines, and Puerto Rico. In other over-



Official U.S. Air Force Photo

Here is one of the beautiful memorial windows recently dedicated in the Chapel at Offutt AFB, near Omaha, Neb., honoring fliers of the Strategic Air Command who have lost their lives during 14 years of constant and extensive flying operations.

seas areas, building renovation and improvement is needed. . . . The **Seoul** USO looks forward to completion of its new building in time for Christmas. It operates now in a quonset hut two blocks away. . . . In its recently opened temporary quarters on **Okinawa** (at Goya, Koza City) the USO is offering TV, kitchen facilities, sightseeing trips, indoor games, plus general information, reading and writing materials, and a place to relax.

In Bremerton, Washington, the Armed Services **YMCA** is raising

\$150,000 to finance improved facilities.

The Protestant **Episcopal** Church plans to build a new \$3,500,000 headquarters in midtown New York, on the east side. It will house agencies now in the present New York headquarters and in Greenwich, Conn.

The Minnesota **Council** of Churches plans to erect an \$800,000 Protestant center in Minneapolis.

The Southwest Texas **Methodist** Hospital, now under construction in

San Antonia, is said to be the world's first that can function under nuclear attack. Two floors of the \$20 million hospital will be underground, protected by a 26-inch concrete wall and equipped to accommodate 1,200 people.

JOTTINGS FROM ABROAD

World facts gathered by the Missionary Research Library are given in a recent bulletin as follows: "The highest proportion of Protestant Christians are to be found in the Pacific Area, North America, Europe, and sub-Sahara Africa—in the order given. The sparsest Protestant population is in the Middle East and North Africa. In spite of long and earnest effort less than one per cent of Asia is Protestant Christian. Here, as in other parts of the world, the evangelistic and missionary task has only begun. About 8 per cent of the world's population today is Protestant, 17 per cent is Roman Catholic, and 5 per cent is Orthodox and ancient Eastern, a total of 30 per cent. But, if the present rates of growth in world population and in the Christian community continue, the proportion by the year 2000 may be 20 per cent, and Protestants may be only 5 per cent of the people on our globe."

The Friends World Committee (**Quaker**) reports that in the past 10 years the number of Quakers around the world has increased 19,000. The world membership now stands at 194,862.

A **Latin American** Bureau has been established as part of the National Catholic Welfare Conference,

Washington, D.C. Reasons given for the move are these: (1) Although 95 per cent of Latin Americans are baptized as Catholics, as few as 6 to 10 per cent actually practice their faith. (2) There is only one priest for every 5,000 Catholics in Latin America, as compared with one for every 700 in North America. (3) The Catholic Church in Latin America "has been weakened by illiteracy and by intensified Protestant missionary activity."

Pope John XXIII has set up a special advisory board or secretariat to study ways in which non-Roman Catholics may be associated with the work of the forthcoming ecumenical council of the Roman Catholic Church, with Cardinal Augustinus Bea to preside over it.

The Church of **Scotland's** Temperance and Morals Committee has endorsed birth control as "but a further step in man's attempt to control his environment."

The largest single world-church rehabilitation effort ever undertaken will offer help to thousands of refugees in and around Calcutta, **India**. Called "Project Daya" (meaning "mercy"), it calls for professionally operated multiservice units for health, vocational training, and education to be set up in present refugee colonies and on the campus of the U. of Calcutta. Through Church World Service, American Protestant churches have pledged up to \$1 million over a five-year period. Member churches of the World Council of Churches in Britain, Germany, India, and other countries are also contributing funds and personnel.

